A LETTER
FROM THE SYNOD OF ZELAND,
TO THE COMMISSIONERS OF The Generall Assembly of the Kirk of SCOTLAND:

5463

Written by them in Latin, and now faithfully translated into English:

EXPRESSING,

1. Their fellow-feeling of the present condition of the Kirks of *Ireland* and *England*, & exciting us to the like.
2. Their respects and affection to the Kirk of *Scotland*.
3. Their zeal to the Reformation of the Kirk of *England*, in Government and Ceremonies, and to the preservation of Religion there, Against the pride of Popery at this time.
4. And their desire of Unitie in Religion, and Uniformity of Kirk-government in his Majesties Dominions.

Pray for the peace of Jerusalem: they shall prosper that love thee. Psal. 122. 6.

Printed at Edinburgh by EVAN TYLER, Printer to the Kings most excellent Majestie. 1643.

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At Edinburgh the 27. of *June*, 1643.

THe Eſtates preſently conveened, recommend to the Commiſſioners of the Generall Aſſembly, to give order for tranſlating in Engliſh, that Letter written in Latine to them from the Claſſes in Zeland, and that both the Latine and Engliſh copies be printed.

Arch. Primeroſe,
Cl. Conven.

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NOV 25 1944

AMPLISSIMIS, CONSULTISSIMIS, AC DOCTISSIMIS DOMINIS,

Reverendis in Christo fratribus, Pastoribus, & Senioribus Ecclesiarum Scoticarum, in Synodo Nationali congregatis,

AUT

Deputatis à postremâ Synodo Nationali.

EDINBURGUM.

Reverendi, Doctissimi, ac Clarissimi Viri,

Nuncius & dolor quo nos angis ac discruciat miserandus Hibernicarum, & turbidus Ecclesiarum Anglicarum status, & summum in quod adducti sunt discrimen, tantus est, & desiderium quo optamus, ut tandem ex eo emergant, tam ingens est, ut si id explicare verbis vel maximè conaremur, non possemus tamen.

Agnoscimus ob peccata nostra magnis hisce malis

Ecclesias premi; siquidem in tantâ Evangelii luce, superbia, avaritia, ambitio, ebrietas, lascivia, fœdæ libidines, & id genus pestes, inter nos passim non minus luxuriosè proveniunt, quam cum in tenebris Ethnicismi aut Papismi sederemus: propterea evenit nobis quod scriptum est, *Derelicturus sum domum meam, deserturus possessionem meam, traditurus eam quam diligebat anima mea in manum inimicorum ipsius*: quâ mensurâ mensi fuimus Deo, remensum it nobis.

Audimus undiq; jactantiam & superbiam Moabi, superbiam & elationem animi ejus, quod exultabundi gloriantur, nunc diem fatalem illuxisse, & pulchertimam, si unquam alias, occasionem oblatam esse, exscindendi eos quos immortali odio prosequuntur, & Ecclesias reformatas uno velut ictu prostemendi, inâque internecione omnes funditùs extirpandi. Nec si in humanas tantum vires ipsis oppositas oculos conjicere velimus, sine causâ tantoperè exultare, judicandi erunt. Si enim Ecclesiis in florenti ac potenti regno Angliæ superiores evadere queant, se & Scoticas Ecclesias sine ullo negotio eversuros sperant. Ecclesias quoq; reformatas in Belgio in eandem ruinam ex facili protracturos, nec ullam fore in totâ Europâ Ecclesiam reformatam, quæ ipsorum formidabili potentiæ poterit resistere, se omnes eas tanquam buccellam panis dilatatis faucibus devoraturos. Hâc spe inducti ingenti animo cum summo nisu & conjunctis viribus ad illud opus nunc se accingunt. Ita quoque facere oportet Ecclesias reformatas, consilia in medium alacriter conferre, & animos & vires conjungere, ut præsentem perniciem sibi omnibus intentatam in hostium capita retorqueant: si non fecerint, tam pudenda ignavia apud posteritatem omni carebit excusatione.

Quod

Quod ob hanc causam, vos nunc, Viri honorandi, literis nostris compellemus, ante omnia obnixè rogamus, ne vestræ dignitates in sinistram partem factum nostrum interpretentur, ac si ipsemus qui judicaremus vestras dignitates à nobis velut ex veterno excitandas esse. Absit à nobis talis arrogantia & temeritas: luculentissima extant in mundo testimonia & documenta zeli vestri pro reformatâ Religione. Sed vera causa vos salutandi hisce nostris literis hæc est, ut diligentiam & zelum vestrum calculo nostro comprobemus, & ut timorem funesti exitus quo cruciamur in sinum vestrum effundamus, & desiderium nostrum declaremus, & affectum erga Ecclesias Anglicanas, cum quibus Ecclesiæ quæ in his oris sunt, ita sunt consociatæ, ut eas exitium non posse evadere judicemus, Ecclesiis Anglicanis pereuntibus. Itaque libertati nostræ ignoscite; quod sumus literis nostris vobis molesti esse, si molestia appellanda sit.

Oramus dignitates vestras, quandoquidem vos Ecclesiis istis laborantibus vicini, & proximo nexu devincti estis sub Imperio unius Regis, cui decretum est, sereniss. â ipsâ Majestate id palam fatente, in reformatâ Religione vivere & mori, ut contra fremitum ac furorem factiosorum & malignantium omni studio & conatu illis suppetias feratis.

Ac 1. quandoquidem lamentabilis ista divisio inter sereniss. Regem & Parliamentum ejus, supra modum periculosa & noxia est Ecclesiis istius regni, ut precibus, supplicationibus, intercessionibus, aliisque legitimis mediis, dicta divisio sanetur, nihil non tentetis.

2. Nunquam committatis, ut Ecclesiæ istæ destitutæ à vobis, præda fiant papisticis turmis, & ab illis misere dilani-

dilanientur. O quantum sanguinis funderetur! tempora Maxima redirent, imo illis multò crudeliora: nulla saevitia, quam feritas posset excogitare, omitteretur, nulli sexui parceretur. Ne ergo tempore hoc duro quietos vos continete, tanquam ex edita rupe procellam & instans naufragium securi spectantes: absit, absit à vobis, sicut absest, longè ea mens: Hanc olim inerat *Meroze*, cui propterea angelus domini maledixit. Itaq; *accurrite ad auxilium Jehovæ, ad auxilium Jehovæ inter fortes*. Omnes totius Europæ Ecclesias reformatas, vobis obnoxias facietis.

3. Quantum in vobis est, omnem operam navate, ut dictæ Ecclesiæ, jugo Episcopali nunc exemptæ, & ab omnibus ritibus ac fœcibus Antichristianis purgatæ, ad eandem servitutem nullis fallaciis aut vi, unquam retrahantur. Deus pro immensâ suâ bonitate hanc gratiam vobis impertivit, & serenissimæ regiæ Majestati hanc mentem inspiravit, ut nolit cervices vestras jugo illo Episcopali, seu potius intolerandâ tyrannide amplius premi; hanc fœlicitatem vobis ex animo gratulamur: Sed desideramus ut dignitates vestræ secum reputent, si vicinæ Ecclesiæ, quod Deus clementer avertat, ad illud servitutis jugum retrahantur, nec vestram libertatem diù in tuto fore: Novâ enim accessione virium (& potentiæ incrementis, hostes veritatis auctiores facti, sine intermissione ergo vestro instabunt, & ita fatigabunt, ut tandem manus dentur, & ferreum illud jugum, quod lento quidem, sed tamen certo passu ad *τυραννίδα* ducit, sponte subituri sitis. Itaque omnibus viribus corroborandæ ac fulciendæ sunt vobis Ecclesiæ Anglicanæ, & hortandæ ut hoc tyrannicum jugum nunquam iterum subeant, sed libertatem suam fortiter tueantur, (ita tamen ne in alterum extremum, *Anarchiam*

chiam nimirùm, quæ longè gravius malum est, incidant) imò ne minimam quidem communionem habere velint cum ullis ritibus & cæremoniis idololatricis. Christianum tabernaculum, non minus quam olim *Judaicum*, constructum esse debet juxta illud exemplar, quod nobis in monte Scripturarum proponitur, ita ut ne fibula quidem, neque pilus in aula ista extet, nisi ex præscripto Dei unici legislatoris. Longa experientia docuit talibus ritibus occultam & mirificam vim inesse inquinandi, si vel minima portiuncula admittatur, non parva manebit diu, sed statim instar gangrenæ incipiet proserpere, & vicina ad se trahere, donec tandem totum cultum qui simplex & purus à Christo institutus est, corruperit. Quid, annon stulta & insana esset mulier, quæ sibi indueret ornamenta, quæ à fœdissima aliqua meretrice esset mutuata, & existimaret, sic se marito suo melius placituram! Quæ fœdior esse potest meretrix, quam est Romanum illud prostibulum, in omni genere spiritualium nequitiarum consummatissimum, & omnes impudentiæ lineas supergressum? Ne itaque tantopere unquam insaniamus, ut existimemus cultum divinum, quem Christus simplicissimum instituit, Deo acceptiorem fore, si ei præstetur cum ornamentis ex Romano lupanari commodato sumptis. Cogitemus non posse Deum non horribiliter irasci, ac spiritum suum auferre, & cum luce gratiæ suæ procul recedere, simulac homines ita insanire incipiunt; tunc sinit eos de die in diem, in sterquilinio, quo delectantur, superstitiosorum rituum profundius immergi, donec tandem in eo suffocentur, sicut in Papatu contigit. Fatemur quidem, propter res adiaphoras non esse contendendum, nec propter illas Ecclesiam Romanam relinquimus

quimus ullo modo: sed propter abnegationem unici sacrificii Christi in Missâ, propter Dei farinacei, & sanctorum adorationē, propter elationem Papæ supra Deum, & ejus tyrannidem, propter prohibitionem & contemptum S. Scripturæ, propter justificationem ex operibus, & sexcenta talia. Si Ecclesiâ Romana tantum nævulis quibusdam laborasset, & indifferentibus duntaxat ritibus quibusdum deturpata fuisset, & propter illos ab ea secessionem fecissemus, meritò tanquam schismatici, imo tanquam viperina progenies, quæ matris viscera perfodiens, non nisi per parricidium nascitur, ab omnibus damnaremur. Sed 1. secessione propter execrandam idolomaniam semel factâ, & Ecclesiâ purgatâ, ad papisticos ritus abjectos iterum recurrere, id verò propter astutiam & inquietudinem Satanæ, summè periculosum esse nimis claret. 2. Qui ritus istos contentione quanta possunt maximâ, non desinunt urgere, & etiamsi sursum deorsum in Ecclesiâ omnia miscerī cernerent, eos introducere pertendunt, hoc ipso palam faciunt, se non rituum istorum duntaxat causa, tantas turbas ciere, sed longè aliud in occulto moliri. 3. Ritus hujusmodi, qui ex animo superbo & divina institutione non contento, originem ducunt, quibusque opinio necessitatis incipit accedere, ac si omissis illis inverecundè nimis res sacræ peragerentur, & cultus divinus frigeret, quomodo hujusmodi ritus res adiaphoræ appellari possint, equidem non videmus. Nunquam ergo patiamini, quantum in vobis est, fratres honorandi, ut Ecclesiæ Anglicanæ hujusmodi ritus cogantur recipere: omnem potiùs lapidem movete, ut Ecclesiæ Anglicanæ vestris Ecclesiis in Ecclesiastico regimine, & externis ritibus, quam fieri possit proximè, fiant conformes. Multiplex inde redunda-

bit

bit utilitas. 1. Servatâ ſimplicitate rituum, ſervabitur melius doctrinæ puritas, & inæſtimabilis iſte theſaurus, qui nobis concreditus eſt, incorruptus tranſmitti à nobis poterit ad poſteros. 2. Si purgetur Eccleſia ab omni fermento Pontificio, gratior erit in oculis ſponſi ſui, uberioremq; benedictionum ejus imbrem impetrabit, & ſicut ager à zizaniis benè purgatus, melius florebit. 3. Id ſtatum Eccleſiarum veſtrarum, contra aſſiduas Pontificiorum conſpirationes & machinationes, ſupra modum confirmabit. Vis unita fortior: firmatâ ac ſtabilitâ puritate rituum, veſtræ Eccleſiæ cum Anglicis ad majorem & durabiliorem concordiam coaleſcent. 4. Id Pontificiis emiſſariis ſpem omnem prorſus adimet, ſe fallacibus technis ſuis quicquam profecturos. Vident ab horrendâ illâ ſuâ idolomaniâ reformatas Eccleſias nimis abhorrere, itaq; illam in eas ſimul introducere ſe poſſe deſperant: ſed per gradus minutos irrepere tentant. Conantur perſuadere, nil periculi eſſe, ſi cum Pſalmorum cantu jungantur, tanquam pars cultus divini, Organa: ſi pro ſimplici habitu, ſumatur veſtis alba: ſi cum die dominica, celebrentur quoq; dies feſti in memoriam Martyrum: hæc ſi ſucceſſerint; tum pro menſâ, altare; pro diſcubitu, geniculatio introducenda: & hoc ſi ſucceſſerit, tum imagines, & tandem totum Papale choragium: hâc ſpe ſe ſuſtentant, hæc ſpes illis præcidenda eſt. 5. Id quoq; ex noſtris eos, qui ſyncretiſmû moliuntur, hoc eſt, qui diem cum nocte, tenebras cum luce, in unum jungere laborant, ſtultum ſuum propoſitum relinquere coget.

Ne moveat nos, quod prætendunt hujuſmodi ritus. e.g. geniculationem in S. cœna, plurimum facere tum ad pietatem excitandam, tum ad contemptum excludendum. Hæreat animo noſtro altè impreſſa gravis illa

præmonitio Apoſtoli ; talia *rationem quidem habere ſapientiæ in cultu voluntario, & ſubmiſſione animi, ſed revera nullius eſſe pretii. Speciem* habent ſapientiæ talia, ſed non veritatem, quid ? an talis cogitatio Salvatori noſtro in mentem non venit ? cur ergo ordinario regionis more ſervato diſcubuit ? cur geniculationem non mandavit ? Deinde, quid ſi ad majorem humilitatem & dejectionem animi, alius ſanciat cum cilicio ac cinere accedendum eſſe ad S. cœnam ? imò alius, accedendum eſſe cum laqueis collo inditis, ut hoc ſigno ſummam ſuam indignitatem teſtentur palam, & ſe mortem commeritos ; ſicut ſervi Benhadadi accedebant regem Iſraelis ? & quis tandem erit finis, ſi hæc porta ſemel aperiatur ? A primitivis ergo ritibus non recedendum. At cur (inquiunt) ipſimet primitivos ritus deſeritis ? cur in Gallicanis Eccleſiis ad cœnam ſtatur ? in Belgio ſedetur ? cur non ubique diſcumbitur ? Reformatis reſponſio in promptu eſt: ad menſam, ubi convenitur ad edendum, bibendum, ſive pro more patriæ, diſcumbatur, ſive ſtetur, ſive ſedeatur, perinde eſt, in nullo iſtorum geſtuum, ullus religioſus cultus ponitur: cibum verò ſumere geniculando, nuſquam gentium in more poſitum eſt. Sed hoſtis ille μεγαλόψυχος poſt perſuaſam geniculationem, facilè potuit ſubducere menſam : quid enim geniculationi cum menſa ? & ſubductâ menſâ, facilè potuit introducere altare : & denique tandem, ſacrificium pro vivis & mortuis ibi offerri, perſuadere.

Neq; vobis, Viri reverendi, metuendi ſunt illi, qui putidis ſuis mendaciis & calumniis, odium ſereniſſimi Regis veſtri vobis conciliare conantur, ac ſi ejus dignitatem & celſitudinem regalem peroſi eſſetis, & majorem amplitu-

amplitudinem & gloriam ei invideretis. Novit enim satis prudentissimus Rex, se non fideliores subditos habere, quam qui Reformatæ Religioni sunt addicti: novit, nihil esse quod thronum suum firmius stabilire, dignitatem suam regiam & magnificentiam ampliorem facere, & sereniſſimæ Personæ suæ securitatem majorem præstare queat, quam si Reformatam Religionem omni sua potentia protegat adversus omnes malevolos. Novit optimè sereniſſimus Rex hujusmodi adulatores, speciem benevoli animi præferentes, ejus gloriæ revera infensissimos esse hostes. Itaq; ne terreant vos hujusmodi inania terriculamenta, sed constanter & strenuè pergite in succurrendo Ecclesiis laborantibus. Deus vestris conatibus benedictionem suam adjunget, dabitq; ut totâ Antichristianâ colluvie frustra ringente, & contra nitente, voti vestri compotes facti, uberem materiam habeatis, divinæ ejus Majestati gratias agendi. Ad nos quod attinet, qua privatim, qua publicè, in singulis Ecclesiis Reformatis per totum Belgium, suspiria ad Deum fundimus, ut tandem afflictarûm Ecclesiarum suarum misereatur, & horrendas has tempestates sedet, & veritate, pietate, & pace eas florentes faciat, omniaq; impedimenta tollat, quæ tantam fœlicitatem possint morari. Valete Viri Reverendi, fratres dilectissimi, & hanc nostram compellationem, à bono affectu profectam, boni consulite.

Vestris dignitatibus addictissimi Ministri, nomine & mandato Synodi Ecclesiarum Zelandiæ.

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Right reverend, learned, and much honoured,

THe anxietie and ſorrow, ariſing from the lamentable condition of the Kirk in Ireland, and troubled Eſtate of the Kirk in England, doth ſo vex and torment us, and the extream danger to which they are brought is ſo great, and our deſire of their deliverie ſo vehement; that if we would, yet we cannot ſufficiently expreſſe the ſame.

We acknowledge that for our ſins the Kirks are afflicted with theſe great miſeries, foraſmuch as in this ſo great light of the Goſpel, Pride, Covetouſneſſe, Ambition, Drunkenneſſe, Wantonneſſe, filthy Luſts, and ſuch like peſtilent evils, do no leſſe abundantly ſpring up among us, then when we ſate in the darkneſſe of Paganiſme and Poperie: wherefore that which is written hath befallen us, *I have forſaken mine houſe, I have left mine heritage, I have given the dearly beloved of my Soul into the hand of her Enemies*: with what meaſure we have met out unto the LORD, with the ſame he is again meaſuring unto us.

We hear from all quarters, of the boaſting and pride of *Moab*; of the loftineſſe and arrogancy of his heart; that skipping for joy he gloryeth; that now the fatall day is come, and the faireſt occaſion that ever was, is now

now offered, to cut off ſuch as they do hate with deadly hatred, and with one ſtroke to overthrow the Reformed Kirks, and to root them out together, that they be no more. And verily, if we looked onely to the arme of fleſh, we might conceive this their inſolent boaſting not to be without cauſe: for if they be able to prevail over the Kirks of the flouriſhing and potent Kingdome of England, they are hopefull without difficultie to overturn the Kirks of Scotland, as alſo to bring eaſily the Reformed Kirks of the Netherlands to the ſame deſolation, And that there is no Reformed Kirk in Europe, which ſhall be able to withſtand their formidable power; yea they ſhall with open throat ſwallow them all up as a morſell of bread, feeding themſelves upon theſe hopes, with great courage, extream endeavours, and united forces, they addreſſe themſelves to this work. So muſt alſo the Reformed Kirks do, they muſt joyne their Counſells, courage and ſtrength, that they may make the preſent pernicious blow aymed at them, return upon the heads of the Enemies; if herein they be deficient, ſuch ſhamefull cowardiſe, will be inexcuſable to all poſteritie.

And whereas (much honoured) we uſe this compellation by our Letters, we earneſtly intreat you, that ye take not this our dealing in ill part, as if we took upon us to waken you out of a deep ſleep (far be ſuch arrogancy and raſhneſſe from us) there are extant to the world moſt evident teſtimonies of your zeal for the Reformed Religion. But the true cauſe of ſaluting you by theſe our Letters, is that we may approve by our ſuffrage your diligence and zeal, and that we may powre out into your boſomes the fear of the dolefull

event wherewith we are perplexed. And that we may declare our desire and affection towards the Kirks of England, with which the Kirks within our bounds are so united, that we judge if the Kirks of England perish, they cannot escape ruine. Pardon therefore our freedome, in that we make bold thus to trouble you with our Letters, if it may be called trouble.

We intreat your wisedomes, forasmuch as yee are joyned to these afflicted Kirks in neighbourhood and neerest bonds under the government of one King, who is resolved to live and die in the Reformed Religion, as in his publick Declarations plainly he hath professed, that with all carefull endeavours ye ayde them against the rage and furie of the factious and malignant.

And first, seeing the deplorable division between the Kings most Excellent Majestie, and his Parliament is exceeding perillous and hurtfull to the Kirks of that Kingdome, that ye leave nothing un-essayed for healing of that rent, by Prayer, Supplications, Intercessions, and all other lawfull meanes.

2. Let it never come to passe, that these Kirks, deserted by you, become a prey to Popish Forces, and be wofully torn by them. O how much bloud would be spilt! The times of Queen *Mary* would return; yea much more cruell then these: no cruelkie that savages could devise would be omitted, no sex would be spared: keep not therefore your selves quiet in this difficil time, as if from a high rock yee were beholding securely a tempest and present Shipwrack. Far, far be such a mind from you, as it is indeed, not like to *Meroz*, whom the Angel of the LORD accursed. *Therefore make haste to help the Lord, to help the Lord against the mighty.* So shall yee oblidge all the Reformed Kirks of Europe unto you.

3. So

3. So far as in you lyeth give all diligence that the foresaid Kirks now freed of the Episcopall yoke, and purged from all the rites and dregs of Antichrist, be not drawn back to the same bondage, neither by fraud nor force. The Lord of his infinite goodnes hath bestowed this favour on you, and hath put it in the heart of the Kings most excellent Majestie, that he will not have your necks pressed any longer with the yoke, or rather intolerable tyrannie of Episcopall government, (we heartily congratulate with you in this your happinesse) But withall it is our desire, that ye lay your accompt, that if the neighbouring Kirks be drawn back to that yoke of bondage (which GOD of his mercy avert) your liberty will not be long sure: for the Enemies of the truth being strengthened by a new addition of Forces, and increase of power, they will unceassantly pursue you, that at last yee will yeeld, and of your own accord take on that iron yoke, which though by a slow, yet by a sure pace, leadeth to uter destruction.

Ye ought therefore to strengthen and support the kirks of England by your whole power, and to exhort them, that they come never again under that tyrannicall yoke; but rather that they may stand courageously for the maintenance of their libertie (yet so, that they fall not on the other extreame, Anarchy, a more dangerous evill) yea, that they have not the least fellowship with any idolatrous rites or ceremonies. The Christian tabernacle no lesse than the Jewish ought to be built according to that pattern shewed in the Mount of the Scripture, so that there be not in the curtains thereof, so much as a loop or a tach, but according to the prescript of God the only Law-giver.

Long

Long experience hath taught us, that there is in ſuch rites, a ſecret and wonderfull power to defile, if but the ſmalleſt part thereof be admitted, it will not long continue ſo, but ſpeedily like a gangrene it will begin to ſpread, whilſt at laſt it corrupt the whole worſhip, having loſt the ſimplicitie and puritie of Chriſts inſtitution. What? were ſhe not a fooliſh and mad woman, who would adorn her ſelf with ornaments borrowed from ſome vile harlot, ſuppoſing thereby the better to pleaſe her husband? What filthier harlot is there than the Romiſh ſtrumpet, moſt accompliſhed in all ſorts of ſpirituall villanies, ſurpaſſing all the bounds of impudencie? Let us never therefore be ſo demented, as to accompt the worſhip of God, moſt pure by Chriſts inſtitution, to be more pleaſing unto God, when it is performed with ornaments borrowed from the Romiſh Bordell. Let us think that the Lord cannot but be highly offended, take away his holy Spirit, and depart far with the light of his grace, ſo ſoon as men begin to be ſo mad; then he ſuffereth them from day to day to ſink deeper in the dung-hill of ſuperſtitious rites, wherein they delight, while at laſt they be ſuffocated therein, as it came to paſſe in the Papacie.

Wee confeſſe indeed, that for things indifferent we like not to be contentious, neither left we the Romiſh Kirk for theſe or ſuch like things: but for the denying of that only ſacrifice of Chriſt in their Maſſe; for their adoration of a breaden god, & of Saints; for their exalting the Pope above God, and for his tyrannie; for their contempt and prohibition of the uſe of Scripture; for juſtification by works, & hundreds more of that kind. If the Romiſh Kirk had been tainted only with ſome ſmaller blemiſhes, or had been defiled only with ſome indiffe-

indifferent rites, if for theſe we had departed from her, we might have been juſtly taxed as Schiſmaticks, yea, a generation of vipers, which burſting through the mothers bowels, is not brought forth but by parricide.

But firſt having once departed for their accurſed idolatrie, and the Kirk being purged, to return back again unto popiſh rites, once caſt out, appeareth evidently to be extreame dangerous, by reaſon of the ſubtilty and reſtleſneſſe of Sathan.

2. Whoſoever ceaſeth not eagerly to preſſe and to introduce theſe rites, though they perceive all things to be turned up-ſide down thereby, they make manifeſt, that it is not for theſe ceremonies alone they ſtir up ſuch troubles, but that they do ſecretly project ſome other thing.

3. As for ſuch ceremonies and rites as have their originall from minds arrogant, and not contented with divine inſtitution, and to which an opinion of neceſſity is added, as if without theſe, holy things could not be decently gone about, and the worſhip but coldly performed; truely we cannot ſee how ſuch ceremonies can be called indifferent.

Suffer never therefore (much honoured brethren) ſo far as is in you, that the Engliſh Kirks be forced to receive ſuch ceremonies; but rather uſe all means that they and ye in Kirk-government may be brought to as near agreement as may be. Hence ſhall redound manifold and great utilitie. 1 The pure manner of worſhip being preſerved, the ineſtimable treaſure of the purity of doctrine, which is committed to us, ſhall be the better kept, and tranſmitted uncorrupt to Poſterity. 2 If the Kirk be purged from all Popiſh leaven, ſhe will be the more comely in the eyes of her bridegroom, & will

obtain the larger ſhowre of bleſſings, and, as a field purged of tares, ſhall be the more fruitfull. 3 This will exceedingly ſettle the Eſtate of your Kirks againſt the continuall Plots and Conſpiracies of Papiſts, united Forces are ſtrongeſt. The purity of worſhip being eſtabliſhed, your Kirks ſhall grow up together with the Engliſh in a more ſollid and durable concord. 4 This will cut ſhort the Popiſh Emiſſaries of all hope of coming ſpeed by their crafty wiles. They perceive that the reformed Kirks do extreamly abhor their Idolatrie: therefore they deſpair to introduce the ſame wholly and together: but they eſſay to creep in by degrees. They labour to perſwade, that there is no danger, if with the ſinging of Pſalms, organs be joyned as a part of Divine worſhip: if for the ſimple and ordinarie habite of Miniſters the Surpliſe be uſed: if with the Lords day, there be celebrated alſo Feſtivall dayes in memory of the martyrs: If theſe things ſhall proſper in their hands, then in place of a Table, ye ſhall have an Altar, for ſitting at Communion, kneeling: and if they have ſucceſſe herein, then ſhall ye have Images, and the whole mask of Poperie: with this hope they uphold themſelves, and of this hope they are to be cut ſhort. 5 This alſo ſhall conſtrain ſuch of ours who are buſied about Reconciliation, that is to ſay, who labour to make up a Communion between day and night, darkneſſe and light, to relinquiſh their fooliſh undertaking.

And let not that move you which is pretended, that ſuch ceremonies as kneeling in the holy Supper, conduceth much to ſtir up pietie, and to avoide contempt: that forewarning of the Apoſtle hath taken deep impreſſion in our hearts, *that ſuch things have a ſhew of wiſedome in will-worſhip and humilitie*; but in effect are

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of no worth. Such things have the appearance of wisedome, but not the realitie thereof. What? came not such a thought into our Saviours minde? Why then sate he after the ordinary custome of the countrey? Why enjoyned he not kneeling? Next, what if some other should appoint for greater humility and submission of minde, that we should come with sack-cloth and ashes to the holy Supper? Yea, if another should appoint, that we ought to come with ropes about our necks, that by this signe they might openly declare their extreame unworthinesse, and that they had deserved death, as the servants of *Benhadad* came unto the king of Israel? And in end, what shall be the end, if this doore shall once be opened? therefore we must not passe from the primitive worship.

But wherefore then, may some say, do your selves passe from the primitive way? Why stand they in the French Kirks at the Lords Supper? Why sit ye in the Netherlands? And why do ye not leane every where? The reformed Kirks have their answer ready: When we come to eat and drink at Table, it is all one, whether according to the custome of our countrey, we leane, sit, or stand; in none of these gestures is religious worship placed: but to receive meat kneeling, is no where usuall.

But that jugling enemie, who can transforme himself into a thousand shapes, after he hath brought in kneeling, can remove a Table: for what hath kneeling ado with a Table? And having once removed a Table, can easily bring in an Altar: and then at last perswade to offer there a sacrifice for the living, and for the dead.

Neither need ye (Right reverend) to be afraid of them, who by their vile lies and calumnies labour to

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ſtirre up againſt you the hatred of your moſt excellent King, as if ye were enemies to His Honour, and Royall Highneſſe, or envied His greater Honour and Glorie: For the King out of His deep Wiſedome knoweth, that He hath not any more loyall Subjects, then theſe who are devoted to the reformed Religion: He knoweth that there is nothing that can eſtabliſh more His Throne, that can enlarge His Royall Honour and Magnificence more, or can better preſerve His Royall Perſon, then if with His whole Power He defend the reformed Religion, againſt all the adverſaries therof: For the Kings moſt excellent Majeſtie knoweth, that ſuch flatterers carrie the ſhew of good-will, but in effect are the moſt deadly enemies of His Honour. Let not therefore ſuch vaine ſhadows of fear ſcarre you, but goe on conſtantly, and couragiouſly in helping the afflicted Kirks. God ſhall abundantly bleſſe your endevours, and ſhall grant unto you that the whole Antichriſtian crew, in vaine ſhewing their teeth, and oppoſing you, ye having obtained your deſires, ſhall have large matter of giving thanks to his divine Majeſtie.

As for us, both in publick and private, in all the reformed Kirks throughout the Netherlands, we powre forth our earneſt deſires to God, that at laſt he would pitie his afflicted Kirks, would calme their horrible tempeſts, and make them flouriſh in truth, pietie and peace, would remove all the impediments that hinder ſo great happineſſe.

Farewell, right reverend and dearly beloved Brethren, and interpret to the better part this our brotherly dealing, as flowing from our good affection.

FINIS.

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